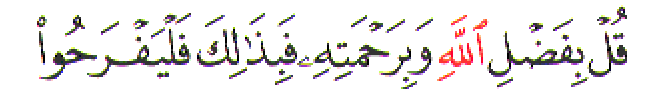
MEELAD-UN-NABI (SALLALLAHU 'ALAIHI WASALLAM)- IN LIGHT OF THE FACTS

Allah (Subhanahu Wata'ala) says in the Glorious Qur'an:



"Say you: in Allah's Grace and in His Mercy let them rejoice"



"And proclaim the bounties of your Lord"

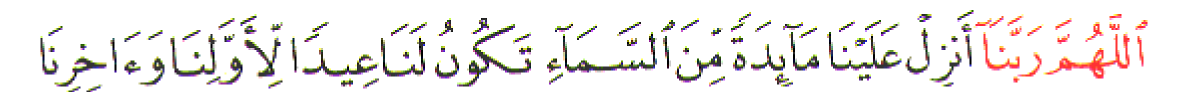
From the above verses of the Holy Qur'an, the ordainments of Allah (Subhanahu Wata'ala) are clear. When His Bounty, Mercy and Grace are received, a Muslim must rejoice in them and proclaim them.

Now, is there a Muslim in existence who denies that our Blessed Prophet Sayyidina Muhammad-ur-Rasoolullah (Sallallahu 'Alaihi Wasallam) is not Allah's bounty, mercy or grace? Moreover, our beloved Prophet (Sallallahu 'Alaihi Wasallam) is a Mercy for the universe and Allah (Subhanahu Wata'ala) calls his existence a favour for the believers. The Qur'an says:



"Indeed Allah conferred a great favour upon the believers when He sent amongst them an Apostle"

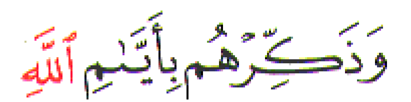
This is that beloved personality of Allah (Subhanahu Wata'ala) whose blessed coming had been foretold by previous Messengers and was the answer to their prayers. The Qur'an mentions Sayyidina Isa's ('Alaihis Salaam) prayer:



"O Allah our Lord, send down to us a tray of food from heaven so that it may be an occasion of rejoicing for us, for the first and the last of us"

Dear reader! The day on which supplements were provided for the Prophet Isa ('Alaihis Salaam) has been called an 'Eid' for those who have gone and also for those who are to come. Then why shouldn't that day be taken as an Eid when the Saviour for mankind, the intercessor of the Day of Judgment, the bridegroom of Asra and the coolness to the eyes of Muslims arrived to lift the burden of his ummah? Indeed the commemoration of the birth of the First and Best of Creation, Sayyidina Muhammad-ur-Rasoolullah (Sallallahu 'Alaihi Wasallam) is an honoured practice.

Allah (Subhanahu Wata'ala) says in the Holy Qur'an:



“And remind them of the days of Allah”

The Mufassireen (commentators of the Qur'an) have said that in this verse, “days of Allah” refers to those days on which Allah (Subhanahu Wata'ala) has bestowed favours upon the nation.

Dear reader, the day on which the blessed Prophet Sayyidina Muhammad (Sallallahu 'Alaihi Wasallam) was born is most certainly from the “Days of Allah” as it is a day on which Allah conferred His Greatest favour upon the believers. Hence, the Meelad Shareef is co-ordinated, as it is a great means by which Muslims can remember this day of Allah.

As we are not scholars of Hadith and Tafseer, we cannot claim to understand the orders of the Qur'an and Hadith by ourselves. For this reason, Allah (Subhanahu Wata'ala) selects from the Ummah of His Prophet (Sallallahu 'Alaihi Wasallam) people who are Masters of Islamic knowledge and Islamic Law. Hence, when we need guidance with matters pertaining to Islam, we need to refer to the writings of these pious Ulema (scholars). Let us now examine what the scholars have said about the Meelad Shareef.

Allamah Isma'il Haqqi writes in ‘Tafseer Roohul Bayaan’:

“To commemorate Meelad Shareef is showing respect for the Prophet (Sallallahu 'Alaihi Wasallam) so long as the Meelad is free from bad things. Imam Suyuti says that to proclaim happiness at the birth of the Prophet (Sallallahu 'Alaihi Wasallam) is *Mustahab* (recommended).

Hafiz ibn Hajar and Imam Suyuti

Allamah Isma'il Haqqi writes in ‘Tafseer Roohul Bayaan’ that Hafiz ibn Hajar and Imam Suyuti have proven the validity of the Meelad Shareef from the Sunnah and have answered those people who call it a bad practice.

Muhammad bin Isma'il Bukhari narrates in Sahih Bukhari:

When Abu Lahab died, someone from his household saw him in a dream and asked him how he was. Abu Lahab replied, “After parting from you, I am not given any good or relief. However, because I released Thuwayba (Abu Lahab's slave), I get water every Monday from the finger with which I pointed for her to go free and I feel some comfort”.

Abu Lahab released Thuwayba after hearing that his brother's wife, Aaminah (Radiyallahu Ta'ala Anha) had given birth to our beloved Prophet (Sallallahu 'Alaihi Wasallam).

Allamah ibn Hajar Asqalani writes in Fathul Baari:

“Abdullah ibn Abbas (Radiyallahu Ta'ala Anhu) says that Thuwayba was the slave-girl who was released by Abu Lahab when he heard about the birth of the Prophet (Sallallahu 'Alaihi Wasallam). He (Sallallahu 'Alaihi Wasallam) was born on a Monday and Abu Lahab released her on this day”.

Dear reader! Abu Lahab was a kaafir whose kufr was to such an extent that a whole chapter of the Qur'an was revealed for him alone. He thought of our Prophet (Sallallahu 'Alaihi Wasallam) as a normal baby and in the happiness of gaining a nephew, he released a slave-girl for which his punishment is reduced.

Think! He was a kaafir and he is favoured by Allah (Subhanahu Wata'ala) due to being happy at the Prophet's (Sallallahu 'Alaihi Wasallam) birth. How is it possible then that we, as Muslims, will not be rewarded for celebrating the Prophet's (Sallallahu 'Alaihi Wasallam) birthday?

He thought of the Prophet (Sallallahu 'Alaihi Wasallam) as a normal baby and he was favoured, we think of him as being the Best of Creation. How is it then possible that we will not be rewarded?

He only showed his happiness once in a lifetime and his punishment is reduced, how is it possible then that we will remain un-rewarded when we commemorate the Meelad Shareef at least once every year? **It is most definite that those who celebrate the Birthday of the Prophet (Sallallahu 'Alaihi Wasallam) will receive a great reward.**

Shaikh Abdul Haq Muhaddith-e-Dehlwi writes in 'Madarij-un-Nubuwah':

"Abu Lahab was a kaafir and he receives a reward for showing happiness at the birth of the Prophet (Sallallahu 'Alaihi Wasallam). It is evident from this that the celebrators of the Meelad Shareef are indeed performing a useful act. Abu Lahab was a kaafir and is rewarded simply because he released a slave, then what a great reward it will be for that Muslim who spends his wealth for the Meelad Shareef".

Muhaddith ibn Juzri writes in 'Zarqani Shareef':

"When Abu Lahab, the kaafir, was rewarded for showing gratitude at the birth of the Prophet (Sallallahu 'Alaihi Wasallam) then what will be the merit of that believing Muslim who shows immense love for the Meelad Shareef and also spends his wealth towards its enactment? I swear by my life, his reward, by the eternal Mercy of Allah, will be that he will be entered into heaven".

Allamah Qastalani (commentator of Bukhari) writes in 'Mawahibul Ladunya':

"And the gatherings of Meelad have been occurring always within the Ahl-e-Islam. Along with happiness and joy, they cook food and invite others. In the nights of Rabi-ul-Awwal, they perform all kinds of virtuous acts and show their gratitude. Therefore, upon such people is Allah's special favour and grace. The year in which Meelad is commemorated, that year becomes full of peace and safety. The celebrators' inner demands become fulfilled. Allah endows great mercy upon that person who made the nights of Rabi-ul-Awwal into an Eid".

Both Allamah Qastalani (in Mawahibul Ladunya) and Shaikh Abdul Haq Muhaddith-e-Dehlwi (in Masabatu Bissunnah) write:

"The night of the birth of the Holy Prophet (Sallallahu 'Alaihi Wasallam) is better than the 'Lailatul Qadr' which is better than a thousand months".

Shaikh Muhammad Tahir Patni Muhaddith writes in ‘Majmaul Bahaar’:

“The month of Rabi-ul-Awwal is the fountain of light and the centre of mercy. This is a month in which it has been ordered that happiness must be shown”.

Muhaddith ibn Jawzi writes in ‘Maulid-ul-‘Uroos’:

“He who shows happiness at the Meelad Shareef of the beloved (Sallallahu 'Alaihi Wasallam) then that happiness will become a veil for him against the fire of hell. Also, he who spends only one dirham on the Meelad Shareef, then the Holy Prophet (Sallallahu 'Alaihi Wasallam) will intercede for him and this intercession will be accepted”.

Shah Waliullah Muhaddith-e-Dehlwi writes in ‘Fuyoozul Haramain’:

“I was once on Hajj in the year 1144 Hijri. Whilst I was in Makkah, I witnessed a band of people rejoicing. After a while, I found that they were celebrating the Meelad Shareef. With my spirituality and intuition, I saw the mercy and grace of Allah (Subhanahu Wata'ala) descending upon the celebrators in abundance”.

Dear reader! If the Meelad Shareef was an evil practice, then why would the mercy and grace of Allah (Subhanahu Wata'ala) be descending upon its celebrators? The mercy and grace of Allah (Subhanahu Wata'ala) has never and will never descend upon wrongdoers. The reason why it was descending in abundance was because the Meelad Shareef is an act that Allah (Subhanahu Wata'ala) likes. In the same way, the celebrators of Meelad Shareef today will also be showered with Allah’s (Subhanahu Wata'ala) blessings.

Nawaab Siddeeq Hasan Bhopali who is the Imam of the Wahabis and their Shaikh-ul-Islam. His writing is now presented so that his followers can contemplate on their beliefs. He writes in ‘Ash-Shamamatul Anbariya’:

“He who does not feel joy at the Meelad of the Prophet (Sallallahu 'Alaihi Wasallam) and does not show happiness at this gaining of mercy, then he is not a Muslim”. He continues to write:

“What evil is there in the practice that if you cannot mention the Meelad every day, you do it once a month? On any particular day, sit down and do zikr or mention the Seerah or the birth of the Holy Prophet (Sallallahu 'Alaihi Wasallam). Also, do not leave the days of Rabi-ul-Awwal without this remembrance”.

Dear reader! The leader of the Wahabis, Siddeeq Hasan Bhopali has laid a fatwa of kufr on that person who does not show happiness at the Meelad. Now, the Wahabi and Deobandi people can think for themselves about their belief in respect to Nawaab Siddeeq Hasan’s evidence. ‘Ash-Shamamatul Anbariya’ is a book which has been certified by Molvi Ashraf Ali Thanwi Deobandi.

Haji Imdadullah Muhajir Makki who is the Shaikh of the Deobandies writes in ‘Faisla Haft Mas’ala’:

“My way of life is that I participate in the assembly of Meelad, and I celebrate this function every year and regard this assembly as a source for blessings and I find enjoyment in *Qiyaam* (standing)”.

He writes in ‘Imadadul-Mushtaq’ that it is possible that the blessed Prophet (Sallallahu 'Alaihi Wasallam) is present in the gathering:

“At the time of *Qiyaam* one should not have the belief that the Prophet (Sallallahu 'Alaihi Wasallam) is born now. The possibility of the arrival of the Prophet (Sallallahu 'Alaihi

Wasallam) in the Meelad assembly is not wrong because the bodily world is restricted to time and place, but the spiritual world is free from both. So the arrival of the Holy Prophet (Sallallahu 'Alaihi Wasallam) is not far from being possible”.

Dear reader! As it has been proven from verses of the Qur’an, blessed ahadith, sayings of the Khulafa and beliefs of the pious scholars of Islam, the Meelad Shareef is most definitely a beneficial celebration. Even the Wahabi and Deobandi scholars have supported it.

All the scholars and books that are mentioned in this article are *Mustanad*, that is, the whole of the Muslim ummah agrees upon their writings. Hence, denying some of the text is incorrect.

Also, the Meelad is an excellent means of propagating the religion of Islam and propagation is a mandatory act. A question to put to the opponents of Meelad Shareef is this: If the Meelad Shareef is an evil act and takes one away from Islam, then can you point out one aspect of it that is un-Islamic and against the Shari’ah? All elements of the Meelad Shareef are in complete accordance to the Shari’ah and its rulings. Lectures, sending Durood and praising the Prophet (Sallallahu 'Alaihi Wasallam) in poetry and all components of Meelad Shareef are commendable in the Islamic law. Hence, the Meelad Shareef cannot possibly be an un-Islamic practice.

May Allah (Subhanahu Wata'ala) show light to the opponents of Meelad Shareef and May He enable the Muslim ummah to commemorate the Meelad Shareef until the Day of Judgment. Aameen!